

*Elder Wm. Leffewich*

THE  
ROANOKE RELIGIOUS  
CORRESPONDENT,  
OR  
MONTHLY EVANGELICAL VISITANT.

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"Gather up the fragments that remain, that nothing be lost."—John vi. 12.  
"Many shall run to and fro, and knowledge shall be increased."—Danl. xii. 4.

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THE VIRGINIA BAPTIST  
CHRONICLE.

CHAP. II.—SEC. III.

*The progress of the Separate  
Baptists.*

It appears from the best information we can obtain, that Elder Samuel Harris, soon after his baptism, made several preaching journeys in company with Elder Daniel Marshall, in which they preached the gospel in most of the counties south of James River, from Richmond as high up as the Blue Ridge. The two Murpheys, Joseph and William, and James Read, who lived in Granville, N. Carolina, were fellow labourers with them in these preaching tours, so that by these means much good seed was sown, and a way was opened for the increase of Immanuel's kingdom.

We have, already, in our last section mentioned the baptism of Mr. Allen Wyley, of Culpepper. He and his friends failing to obtain the labours of Elder Thomas, as they desired, and Mr. Wyley feeling his mind seriously weight-

ed with the situation of his neighbours, and hearing that there were certain Baptist preachers about Dan River who preached the same doctrines. He set forward on a journey to find them out; the hand of providence guided him to one of Mr. Harris' meetings; Wyley seemed to feed on the truths of the Gospel with delight and avidity; so that Mr. Harris was soon satisfied, that he was a person who was acquainted with the power of religion, and after worship was over, thus accosted him, "Sir if my mind don't deceive me, you have come here on some important errand?" "Sir I am seeking a preacher of the Gospel, and since I have found you, you must be the man!" Harris did not hesitate, but agreed to go with him believing that the matter was of the Lord. After the necessary preparations, they set out on their journey, having no appointments on the way; but singing, praying and exhorting at every house where they had admittance.

Arriving in Culpepper, his first



meeting was at Wyley's own house. He preached the first day without interruption, and appointed for the next. He the next day began to preach, but the opposers soon raised great opposition, appearing with whips and clubs, so as to hinder his labors; in consequence of which, he went that night over to Orange county and preached with much effect. He continued many days preaching from place to place, attended by great crowds, and followed throughout his meetings by several persons, who had been either lately converted, or seriously awakened, under the preaching of the *Regular Baptists*; and also by many who were alarmed by his own labours. When Mr. Harris left them, he exhorted them to be steadfast, and advised some in whom he discovered talents, to commence the exercise of their gifts, and hold meetings among themselves. In this ministerial journey Mr. Harris sowed many good seeds, yielding afterwards an abundant increase; this was in the year 1765. The young converts took his advice, and began to hold meetings every Sabbath, and almost every night in the week. After proceeding in this way for a considerable time, they again applied to Elder Thomas, to come and preach for them, and teach them the ways of God more perfectly; he came, but in his preaching expressed some disapprobation of the preaching of such weak illiterate persons. This was like throwing cold water upon their flaming zeal; they took umbrage, and resolved to send for Mr. Harris once more.

Sometime in the year 1766, three of the party, viz. Elijah Craig and two others travelled to the

house of Mr. Harris, in order to procure his services in Orange, and the adjacent parts to preach, and to baptize the new converts. They found to their surprise, that he had not been ordained to the administration of the ordinances. To remedy this inconvenience, he carried them about 60 miles into N. Carolina to get James Read, who had been ordained. There is something singular in the exercises of Mr. Read about this time.—He was impressed with an opinion that he had frequent teachings from God; and indeed, from the account given by himself, we must either doubt his veracity, or admit that his impressions were supernatural.\* He declares that respecting his preaching in Virginia; for many weeks he had no rest in his spirit; awake or asleep he felt his soul earnestly impressed with strong desires to come to Virginia to preach the Gospel.

In his dreams he thought that God would often shew him large congregations of Virginians assembled to hear preaching. He was sometimes heard by his family to cry out in his sleep, "*O Virginia! Virginia! Virginia!*"—Mr. Graves, a member of his church, a good man, discovered his anxiety; and believing his impressions to be from God, offered to accompany him: but just as they were fixing to come off, Mr. Harris, and the three messengers mentioned above, came for him to go with them. The circumstances so much resemble Peter's call from Joppa, to Cæsaria, that we can hardly for a moment hesitate, in placing implicit confidence, in its being a contrivance of divine wisdom. Mr. Read agreed to go without hesitation.

\* See Semple's Hist. page 9.



One of the Messengers from Spotsylvania went on to appoint meetings on the way. The two preachers after filling up some appointments in their own parts, pursued their contemplated journey, accompanied by Mr. Graves and the other two. In about a fortnight they arrived in Orange within the bounds of Blue Run Church as it now stands. When they came in sight, and saw a very large congregation, they were greatly affected. After a few minutes of prayer and reflection, they recovered their courage, and entered upon their great work.— They preached with great effect that day: the next day they preached at Elijah Craig's, where a great crowd attended. They continued their ministrations; Mr. Read baptized 19 the first day and some more on the days following; they were so much inspirited by these meetings that they made appointments to return again the next year. In their second visit they were accompanied by Elder Dutton Lane, who assisted them in constituting the first *Separate Baptist Church*, between Rappahannock and James River. This took place on the 20th of November, 1767: The church was called *upper Spotsylvania* and consisted of twenty-five members, including all the *separate Baptists* north of James River; this Church was a mother to many churches.

Their preaching was indeed, not with enticing words of man's wisdom, but in demonstration of the spirit and of power. They continued these ministerial visits every year, for about three years: these ministerial tours, would take up several weeks, in which they commonly baptized above 200 persons; and at one particular

time they baptized 75 in one day. They did not confine their preaching to one neighbourhood nor county, but extended their labors thro' the counties of Culpepper, Orange, Louisa, Caroline, Hanover, Goochland, Albemarle, and over the Blue Ridge into Shenandoah. The fruits of these labours were indeed, abundant. New churches were planted and organized; a host of new labourers were set apart and sent forth to labour in God's harvest, namely, Lewis and Elijah Craig, John Waller, James Childs, David Thompson, John Burrus, Reuben Ford, William Webber, Joseph Anthony, and many others whose names will be held in everlasting remembrance. These young prophets, it would seem, had drunk deeply into spirit and ardor of their fathers in the gospel: no impediments could check their glowing ardor; no difficulties could damp their flaming zeal; mocks, scoffs, threats, mobs, buffetings, sheriffs, courts, and dungeons, spent their combined force in vain. The good work still went on, and in a short time penetrated all the lower counties in Virginia.

The labourers in that part of Virginia which lies south of James River, in these times were not idle. The celestial fire would in some places advance regularly and gradually; but in others, it would be as it were a spark struck out, it would fly off, and kindle a new flame at a distance. The first labourers in this part of the vineyard were Harris, Read, Lane and the two Murpheys; Jeremiah Walker, moved from N. Carolina, and took the pastoral care of Nottoway Church, then in Amelia county; this was a mother church in these parts. About this time, it was the



good pleasure of the Lord of the Harvest, to call, qualify and send forth a goodly number of as active, zealous and eminently useful ministers, as any section of Virginia was ever blessed with; we shall mention the names of as many of them as our limited information will admit, viz. John Williams, Elijah Baker, John King, James Shelburne, Henry Lester, David Ellington, John Weatherford, David Tinsley, Eleazer Clay, John Dupuy, Reunne Chastain, in the lower counties of this district, and Robert Stocton and Matthew Talbott, in the upper counties. Reuben Pickett who was raised in Fauquier county, about this time, settled in Halifax. All these, with some others, uniting their labours with the older preachers, were instrumental in spreading the triumphs of the cross, and extending the conquests of their divine Redeemer in various places.

The first *separate Baptist Churches* which were planted in Virginia associated with the separate Baptist Association in North Carolina, until the year 1770. In this year they obtained permission to form themselves into an association. Accordingly they met by their delegates at Craig's meeting-house, Orange county, on Saturday May 11, 1771, and having organized themselves in order, proceeded to transact the business of an association. This was the second baptist association which was organized in Virginia; and contained 14 churches and probably about 20 preachers, and 1500 members. From this period they continued to hold regularly their associations, sometimes on the north and sometimes on the south of James River; and notwithstanding the inveterate malice of

their enemies and the rage of persecution, continued to increase in a wonderful manner, not to be accounted for as merely the effects of natural causes, but as the effect of a divine agent, acting thro' human organs.

We have seen above, that the first *separate Baptist Church* on the north of James River was constituted in 1767; the second was formed in 1769; at that period, there were probably not more than four on the south side. In 1771, when their association was first organized we have an account of 14 churches, about 20 preachers, and 1500 members. In 1774, it appears there were 27 churches on the south, and 2033 members, and 24 churches on the north side of James River with 1921 members, making a total of 51 churches and 2954 members. In August 1776, at an association holden at Thompson's meeting-house, in Louisa county, letters were received from 74 churches, and when we consider the largest extent of territory in which these churches were situated, and the great distance which a number of their delegates had to travel to the association; we cannot be thought to exaggerate when we conclude, that there must have been at least 80 churches of the *separate Baptists* in Virginia at that period, and (from the best calculations we are able to make at this time,) must have contained at least 6000 members including at least 40 preachers.

We shall now conclude this chapter by taking in the sum total of the different orders of the Virginia Baptists according to the best accounts as they stood in the year 1776.

Regular baptists in Virginia, be



belonging to the Kehukee Association, 7 churches, 10 preachers, and 500 members.—Regular Baptists of the Ketecton Association, 20 churches, 15 preachers and 1400 members. The Separate Baptists, 80 churches, 40 preachers, and 600 members. Sum total, 107 churches, 65 preachers, and 7900 members.—“this is the Lord’s doing and it is marvelous in our eyes.”

(To be continued.)

### REFLECTIONS ON EPHE- SIANS III. 6.

*Less than the least of all Saints.*

The difference between the principles of the world and those which the gospel of Jesus Christ enjoins and encourages, is not incidental, but marked and decisive. The world can tolerate a fraudulent temper, but Christianity can admit only an unbending integrity. The world values its friends in proportion as they cherish a sentiment of factitious honour, but the gospel encourages forgiveness, meekness, and love. The world delights in contention and conflict, the disciple of evangelic truth seeks the things that make for peace. Ambition is the favourite passion of the men of this life; humility the desire and the glory of the follower of Christ Jesus.—In the apostle of the gentiles this latter idea is most amiably exemplified. He pronounces himself “less than the least of all saints.”

A real Christian is a saint—a sanctified person. How much soever the name may by the children of vice be derided, the character is of the first importance.—The term ‘saint,’ in the Divine writings, is used in relation to those who have never transgressed the commandments of Heaven.

Deut xxxiii. 2.—Jude 14. Such cannot be the sense in which it is adopted by the apostle. It is also applied to such as confess their transgressions, but have obtained salvation through Jesus Christ.—Of these, some are triumphing in heaven, Rev. xviii. 24. others are pilgrims and strangers on earth. Ps. xvi. 3.—Heb. vi. 10. Saints are made such by the predestination of the Father, by the blood of the Son, and by the sacred influences of the Holy Spirit. It is their’s solemnly to dedicate themselves to the Lord to cultivate holy tempers, to profess their attachment to the cause of the Redeemer, and to maintain, in the midst of a perverse generation, an unblameable life.

The apostle, in the passage which we have selected, intimates that different degrees of excellence are found in the Christian character. It is admitted that the reality, and not the measure of piety, constitutes the real Christian; yet there are some believers “less” than others. The spiritual life exhibits the babe and the father, the blade and the full corn; such as are filled with knowledge, and such as are dull of hearing. It is admitted that there may exist a real proficiency in the path to heaven, where the subject may scarcely perceive it. The heart is not the worse, but in the way to be made better, where its innumerable evils are discovered. Still it becomes the Christian, most seriously to inquire, whether, as a pupil at the foot of heavenly truth, he be really advancing in holy information; whether, as a sun, he be pursuing his heavenly way—or whether he be standing still, or going backward.

A saint is frequently led to con-



clude himself 'the least' of his brethren, when he compares the lives of others with the exercises of his own heart. It was, probably, while thus engaged, that Agur exclaimed, "Surely I am more brutish than any man, and have not the understanding of a man.— I neither learned wisdom, nor have the knowledge of the holy." It should, nevertheless, be recollected, that such comparisons proceed on an incorrect principle. A fair contrast would require that lives be compared with lives, and hearts with hearts. The life of no man is equal to the sense a good man possesses of his inward corruptions.

Nothing tends to inspire in the renewed mind a consciousness of its own meanness and unworthiness, more than the immediate displays, or a grateful remembrance, of the power and grace of Jehovah. The experiences of Job, of Josiah, and of Peter, confirm this truth. Dr Adam Clarke, in his commentary on our passage, well observes, "As the design of the apostle was to magnify the grace of Christ, he uses every precaution to prevent the eyes of the people from being turned to any thing save Jesus Christ, and him crucified; and although obliged to speak of himself, as the particular instrument to bring the gentile world to the knowledge of the truth, yet he does it in such a manner as to show, that the excellency of the power was of God, and not of himself."

"To lay himself as low as possible, consistently with his being of the number of divinely inspired men, he calls himself *less than the least*, by strangely forming a new word, of which, it would be in vain to attempt a better translation

than that in our version. It most strongly marks the unparalleled humility of the apostle, and the amazing grace of God."

It has often been observed, that, with the grace of humility, heathen philosophers were so little acquainted, that they have not a word by which to express the idea. Hume, who speaks much of "self valuation," represents it as vitious and contemptible. But what of self valuation has a creature to boast, who was yesterday formed from the dust, and who to-morrow shall die; whose life is habitually dependent on his Creator, and on those around him; whose ignorance of the heavens, the earth, and the sea, is notorious; and who is perpetually subject to disease and misery, in ten thousand forms? Of what has a sinner to boast, whose heart is deceitful, whose crimes are accumulated, whose desert is everlasting perdition?

An humble temper, recommended by the Saviour, was so cherished by the apostle of the gentiles, that he could feel no embarrassment in urging it on others. Hence his language to the Romans, (xii. 10.) "Be kindly affectioned one to another, with brotherly love, in honour preferring one another." In a similar strain he addresses the church at Philippi, (Phil. ii. 3.) "In lowliness of mind let each esteem others better than themselves." It is evident that Paul realized, in a high degree, what every Christian in his measure feels, that once he was alienated from God, and averse to his salvation; that the change effected in the regeneration of the heart, is not according to the works of man, but according to the mercy of the Lord, and that the best returns the Redeem-



er receives for all his loving-kindness, are poor and inadequate.

In the sight of God, whose estimates can never be incorrect, a meek and humble spirit is of great price. It infuses fervour into prayer, and savouriness into conversation. On the humble and contrite, the Lord looks down with complacency from his throne of light; he declares them blessed, and gives them more grace. Soft and serene as the unruffled stream, the current of their thoughts and affections move. Reconciled to the afflictions of this present state, under the most painful privations they are heard saying, "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" Already surrounded with that mild effulgence which characterized their forerunner, they are hastening to the seat of universal humility, where

☞ All the Heavenly hosts are seen!

In shining ranks they move,  
And drink immortal vigour in,  
With wonder and with love."

#### DENIAL OF SELF.

Self-denial was frequently inculcated by the Saviour, when on the earth, by expressing its importance indirectly explaining its necessity. The doctrines of the apostles, in reference to the same principle, accord with the precepts of Christ. Indeed, so indissolubly connected is self-denial with true discipleship, that "if any man will come after me," says the Saviour, "let him deny himself." This precept, although containing but few words, comprehends almost an incalculable extent of human obligation—as a survey of revolving circumstances sufficiently demonstrates. If we take into view the commencement

of crime on earth, self appears both in the commission of sin, and in a desire to excuse it; while, so undisturbed is its dominion over mankind, by nature, that it may be safely affirmed—

Self-love, the spring of action, moves the soul.

Reason's comparing balance rules the whole.

While the path of ambition presents to the view of its pursuer, the prospect of self-aggrandizement; and worldly honour flatters its votary with sounds congenial to self-esteem; it may assume the name of merit, or propose to view the demands of patriotic right as claims of just citizenship: sometimes prompting the necessary chastisement of insults received, or referring to grievances which require forcible redress. By this means, self-consequence leads its victims to the murderous scene, acted on the duel ground, or to the more destructive ravages of direful war—thus satiating the greedy appetite with blood.

Neither will revealed truth permit us to suppose that self-denial is duty alone to men propelled by self-consequence and ambition to violent actions; for the doctrine claims attention and obedience from such as are, or wish to be considered, the disciples of the Saviour. This is nothing mysterious, when we consider how possibly motives of self-interest, aggrandizement, and personal importance may be connected with professions of piety. Many of old followed Christ, because they ate of the loaves and the fishes. Some, like Ananias and Sapphira, contributed to the support of his cause from no other principle than love of self. And to persons, whose aim in religious concerns are pu-



rer than those already described, self-denial is equally a duty — Christians, while in a state of probation, possess passions, and propensities like men in a state of unregeneracy—of which self would feign have the government. How natural to man is the love of ease, and a participation of misnamed enjoyment procured by indolence. Self will bring forward many arguments to dissuade the Christian from activity in the service of God—it will notice the better qualifications of others to discharge duty, and depict many fearful consequences attendant on fulfilling the demands of truth, with unreserved faithfulness; in that, by such a precess, negligent professors would condemn both the practice and the motives; while the solitary exertions of one individual would be ineffectual to stop a current of corruption, established by custom and opinion. Furthermore, self may suggest that much has already been performed by its possessor, indeed, so much that relaxation is absolutely necessary; and the duty, in question, which ought to be discharged by some one, justly falls to the share of persons hitherto comparatively inactive. And if the arguments of self fail in accomplishing this design, there yet remains a favourite proposition—wait until a more convenient opportunity; the present is really an inauspicious time, combining personal inconveniences with many difficulties, which futurity may remove. It is to be feared that many, from these arguments of self, have declined performing what appeared to be duty, while others, from the same cause, have postponed the execution of designed good, until for ever too late.—These considerations add force to

the exhortation, “Deny thyself.”

In pursuing our subject a little further, we perceive it is not confined by date and present circumstances, nor overthrown by one defeat. Self will be satisfied, when it cannot deter from pursuing the path of obedience, by attending the actively engaged, in order to ascribe any success accompanying zealous effort, to the praiseworthy exertions of the faithful. At this time the arguments, formerly ineffectual, will be conveniently employed by self to effect a different end. For the neglect of contemporaries may be referred to, as an evidence of distinguishing zeal; and self congratulation would feign occupy a station, from considerations of benefit conferred on mankind by a life of usefulness. In cases of temptation like this, it would be well to reflect how little has been done, in comparison with what ought to have been performed—not forgetting the language of the Redeemer, “Deny thyself.”

Another of the dictates of self, is conformity to the world. The world! that spot from which an emigration has necessarily been made, by professing attachment to Him whose kingdom is not of this world. Self, by the aid of attendant sense, recounts the convenience, not omitting the professed innocence, of many maxims, pleasures, and possessions to be enjoyed in the world.

“Stop, says the world, and taste a while, “My ever pleasing sweet.”

But in opposition to the united suggestions of the world and self, the Divine prohibition sounds an alarm, “Deny thyself.” There is no doubt, however, that self, by way of accommodation, has often flattered its deluded subjects, by exchanging worldly fopperies for



a denominational costume; and secretly whispered to such as make a plain dress the feature of their piety, the title of non-conformist. Surely it is dangerous to mistake external singularity for self-mortification, seeing that the unscriptural austerities of dark ages derived their origin from a perversion of this doctrine. In fine, self, shadow-like, pursues the moving man,  
 Swift as escaping thought it strikes the mind,  
 Phantly yields with every changing wish,  
 Points out the deeds of man in borrowed shades,  
 Conceals its hideous form by quick retreat.

Hence it remains important that watchfulness be exercised over this adversary, and when detected, to yield obedience to the injunction, "Deny thyself."

#### TIMOTHEUS.

The Roanoke baptist association met agreeably to appointment at Rice's meeting-house, Pittsylvania county, Va. on Saturday May 10th, and closed their session on Monday the 12th. The business of this association was conducted with promptitude, christian moderation in the fear of God, and in much brotherly affection. The preaching of the word during these three days was attended by very numerous and uncommonly attentive audiences.—The word preached appeared to be in the demonstration of the spirit and power; and, to

all visible appearance was mixed with faith in them who heard it; old christians appeared to be much refreshed and animated, their harps which had been for a long time suspended on the willows were taken down, and tuned afresh. Multitudes of enquiring minds with tearful eyes, seemed eagerly to hang on the lips of the preachers, and to drink in the pure doctrines of the cross with avidity; the solemn enquiry of "what must we do to be saved" prevailed from rank to rank, and like the electric shock, appeared to arrest the hearts of the attentive multitude; these bright clouds of mercy which appeared to hover over us, we hope indicates a copious shower of the heavenly influence, and consequently a fruitful harvest of precious souls.—O that God may realize our hopes; the Lord reigneth, let the earth rejoice.

The next meeting of this Association is to be holden at the Millstone meeting house, Halifax County, Va. to begin on the Saturday before the second Sabbath in next October.

The Strawberry Baptist Association convened at Snowcreek Chapel, Franklin county, Va. on Saturday May 24, and closed their session on Monday 26. The business that came under the consideration of this body was attended to, with good order, promptitude, christian forbearance, and



brotherly love; their next meeting is to be held on Difficult Creek in Bedford county, to commence on the Saturday before the first Lord's day in next October. There has been for upwards of a year past, some refreshing revivals of religion amongst the churches which compose this association, in some of which the work appears to have measurably subsided, in some, to be still progressing, and in others to be just beginning; the number returned by all the churches as baptized since last October, is 200. We believe the whole number baptized since the beginning of the revivals to be about 400.—Bethel Church which is situated in Franklin county, near Blackwater river has been highly favoured of the Lord; the revival in this church made its first appearance at a section meeting in last August; numbers from this time became anxious enquirers; nor could the coldness nor inclemency of the succeeding winter, damp their ardor, nor check the progress of the increasing work; they have baptized and received into this church 112 members mostly youth of both sexes, the greater part of whom willingly followed their dear Redeemer in his holy ordinance of baptism, and were immersed beneath the flowing stream in the dead of winter, *believing if their hearts were warm, ice and snow could do no harm.*

It is also truly pleasing, and

refreshing to remark, what a goodly number of pious, active, useful and highly promising young gifts have been raised up in the several churches which have participated in this revival; they are active laborers in this precious harvest, and have been eminently useful and instrumental in spreading the good work.—Go on and prosper up, precious sons of Zion. May God bestow on you a double portion of his holy spirit,—may he preserve you from the vanities of the world, and deliver you from the snare of the Fowler—may you be the happy instruments of turning many to righteousness; and finally, may you shine as the stars for ever, and ever.

#### OBITUARY.

Extract from the minutes of the Strawberry Association, May, 1823:

Resolved, that we are impressed with the painful duty of announcing to our brethren, the decease of our venerable and much respected brother *John Anthony*; who departed this mortal life on Sunday the 6th of September, 1822, in the 76th year of his age.—He embraced the religion of Jesus Christ at an early period, and became a member of the baptist church within a few years after conversion—was called to the ministry of the gospel about the 31st year of his life; from which period (till within a short time previous to his decease, when thro' infirmity, he



was unable to attend to the duties of his office) he conducted himself as a faithful, diligent and useful servant of the Lord Jesus, as an able minister of the new Testament, and as a workman who needed not to be ashamed.—He laboured under a lingering and painful malady which he bore with calmness, fortitude, patience and Christian resignation; and we doubt not, but, that he has entered into the joy of his Lord. “He has fought a good fight, he has finished his course, he has kept his faith, &c.”

W.

Methodists in the United States, in May, 1822 :

Bishops,	5
Local Preachers, about	4,000
Itinerant Preachers,	1,106
Members,	297,622
Total,	302,731

Each itinerant, on an average, has charge of about 270 members.

### PLAINNESS OF TERMS IN PREACHING.

We remember to have heard it related of the late excellent and learned Job Orton, that on one occasion he had been preaching as he imagined, a very plain and intelligible sermon about the “primitive Christians.” After the service was ended, one of his congregation came to him in the vestry, and thanked him for the excellent sermon he had preached : “but pray,” said he,

“whom did you mean by the primitive Christians; what particular kind of Christians were they?” “Why, the first Christians to be sure,” replied the preacher. “Ah,” said the countryman. “if you had but called them the *first* Christians in your sermon, Sir, I should have known at once what you meant.” Mr. Orton took the good man’s advice, and adopted the term *first Christians* whenever he had occasion to refer to them in his future discourses. Most assuredly, if there be one term more intelligible than another, that should be preferred in addresses and writings intended for general usefulness, and if preachers would but take the hint, and adopt the self denying practice of Mr. Orton—for we are persuaded it does involve a considerable degree of self-denial to substitute a plain word for a favourite fine one, there would be fewer persons, in their respective congregations, ignorant as many of them now are, of the leading truths of Christianity—the first principles of the oracles of God.

From the Christian Secretary.

FOR AS HE THINKETH IN HIS HEART SO IS HE.

Prov. xxiii. 7.

There is perhaps no passage of holy writ which has been more perverted than this; and yet perhaps there is no one more plain and easy to be understood. The enemies of truth have made much use of this



passage to counteract an important article in the creed of every consistent Christian, viz. that great care is necessary to distinguish proper objects of faith. In order, however, to make it answer their purpose completely, they alter it materially, making it read, or repeating it, “As a man thinketh, so is he.” This done, they come out and declare that it is of no consequence what a man believes, and support their assertion by the words of the wise man Solomon. Without attempting to prove that the Christian ought to be careful respecting the objects of his belief, I shall endeavour to show that those who thus interpret this passage have wholly mistaken, or basely perverted the meaning of the writer. If we examine the text with its connexion, we shall find, that so far from having any reference to a man’s belief, the writer has a very different object in view. His object appears to be to guard the mind against deceit; “eat not,” saith he, “the bread of him that hath an evil eye, neither desire thou his dainty meats, for as he thinketh in his heart so is he; eat and drink, saith he to thee, but his heart is not with thee.” As if he had said, “be cautious about giving heed to pretensions of friendship, but be careful to examine whether friendship be the real feeling of the heart.” For as it respects many people,

Their hearts are false and foul,  
Their words are smooth and fair.

If this explanation of the passage be correct, it may be asked if it is not applicable at this present day. Perhaps there never was a time since the first introduction of Christianity, when there was more danger of deception than at the present.

One believes that hell and afflictions are incident to this world only,—that *everlasting* and *eternal*, when applied to happiness have no end, but when applied to punishment are limited terms, passing in silence to the sin against the Holy Ghost, which shall never be forgiven, and claims the charity of the Christians the ground of his sincerity; for as *a man thinketh so is he*.

A variety of opinions differing from the doctrine of Christ are circulated in the world, and support their claims to the approbation of the Christian in the same way.

But there is one class more against whose professions of friendship it is our duty and interest to guard. “Let us not contend,” say they, “about non-essentials; we are sincere, no matter what we believe, come let us meet together in some one of the villages in the plains of Ono.” Now all professions of friendship are desirable, if they furnish a true index to the heart, but Christians should guard against credulity, as “the heart is deceitful above all things;” we should



examine well the overtures of every man, "for as he thinketh in his heart so is he."

#### RATIONAL MORALITY.

De Luc, speaking of the superior efficacy of positive laws, compared with the mere precepts of any system of moral philosophy, gives us the following narrative.

"Some time ago I was conversing upon this subject with a very celebrated man, (the late Sir John Pringle) who had been Professor of *Moral Philosophy* in the University of Edinburgh; he was then advanced in years, and had lived much in the world. At that time I was still rather a friend to teaching *rational morality*, thinking it was useful to bring men acquainted with their duty in every possible way. I had just read a new work of this nature, entitled, "*Of an universal moral, or man's duties founded upon nature*;" and as he had not read it I offered to lend it to him. I cannot express the tone in which he refused this offer, but you will have some idea of it, when you come to know the motives upon which he did it. "I have been," said he, "for many years professor of this pretended science; I have ransacked the libraries and my own brain to discover the foundations of it: but the more I sought to persuade and convince my pupils, the less confidence I began to have myself in what I was teaching them; so that at

length I gave up my profession and turned to medicine, which had been the first object of my studies. I have nevertheless continued from that time to examine every thing that appeared upon the subject, which, as I have told you, I could never explain or teach so as to produce conviction: but at length I have given up the point, most thoroughly assured, that without an express divine sanction attached to the laws of morality, and without positive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to submit to any such code, nor agree among themselves concerning it. From that time, I have never read any book upon morality but the *Bible*, and I return to that always with fresh delight."

#### SIN.

Sin is to be overcome, says Mr. Fuller, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the labour of the hoe. If a man wished to quench fire, he might fight it with his hands, till he was burnt to death. The only way is, to apply an opposite element.

#### BOMBAY.

Letters from the American mission at Bombay state no particulars of moment. The



missionaries have taken 50 children under their tuition.—An edition of 2500 copies of *Luke* (in the native language) was completed at the mission press about the 1st of May.

From the *Columbian Star*.

*Extract of a letter to a gentleman in the Columbian College, dated Andover, Feb. 23, 1823.*

DEAR BROTHER,

If you have not already heard, I will tell you news that will gladden your heart. Boston, where Christians have so long slept, and error triumphed. Boston is witnessing a glorious display of Divine power and grace. About eight weeks since, our hearts were animated with hearing that Christians in that city were awake, and sinners in Zion trembling. Sixty anxious souls attended the first inquiry meeting. The last intelligence states, that it has spread into all the orthodox churches, that some of the Unitarians are affected, that two hundred sometimes attend the inquiry meetings, and that Mr. Dwight stated last Thursday morning, that the prospect was more promising than ever.—They constantly repeat the cry, "brethren, pray for us."—About the first of January, a pious and promising youth of the Academy in this town was suddenly called into eternity. This voice of Divine providence was not in vain—as by a simultaneous shock, almost every heart seemed at first af-

fectured—deeper solemnity was seldom ever witnessed. Thirty were previously pious; of eighty others, some reckon thirty, others only twenty, that give satisfactory evidence of being born again. It is now vacation with them. Several others in this place are hopefully subjects of the work.

A few weeks since I had an opportunity of visiting Westborough, where I taught school last winter. The conference meetings that were adopted a little before I closed my school, were attended with very happy results. Twelve of my scholars indulge a hope—some of them the most engaged Christians I ever saw—many others very anxious. They reckon about eighty, who have a hope. Some of the most violent opposers are brought in, and the mouth of opposition completely shut. Christians are constant and fervent in their prayers, and labouring with united efforts for the salvation of souls. The work appeared gradually and happily advancing. In Shrewsbury, an adjacent town, the work has recently commenced; forty were reckoned among the converts, and the work going on with power.—You will rejoice to hear that God is thus magnifying his grace, and building up the church. You cannot forget to pray that the work may continue,—not till it has embraced all in these several places,—but till it has spread through New-England, and to the remotest corners of the world.



MR. EDITOR.

It is a pleasing reflection to the Christian, that while bold and daring *Infidelity* has been endeavoring to persuade the world, that our divine and holy religion, is nothing more than a *farce* or a *fable*, and that the cheering confidence which he feels, founded upon his *living faith* in the glorious promises of Christ in the gospel, is only the effect of *misguiding delusion*; that it has been often checked in its mad career, and compelled to behold with wonder and astonishment, with what *equanimity* and *calm composure*, yea, with what *joy* (arising from the pleasing anticipations of his animated *hope*), the heaven-born christian can face the most fearful of mortal apprehensions, the gloomy king of *Terrors*.

The support and comfort which he receives, when about to pass the "dark valley of the shadow of death," from his firm and unshaken reliance upon the sufficiency and promises of his *living head*, are so correctly and so beautifully described in the following extract from an unpublished fragment, by a youthful friend of mine, that I cannot forbear giving it to your patrons, believing that the most of them will experience the same satisfaction in perusing it, as it has already afforded one of your constant readers :

'Tis thou blest Faith, that, in the awful hour  
When death exerts his unrelenting power,  
Can'st blunt the point of his resistless dart,  
Sooth the fierce pangs that rend the bursting heart,  
Raise the rapt soul above its earthly doom,  
And promise glory far beyond the tomb ;  
While the death-chill is coiling round the heart,  
What makes the Christian anxious to depart ?  
Why does he bid his weeping friends to cease ?  
With joy proclaim that all within is peace ?  
'Tis Faith conducts him to a world sublime,  
Far, far beyond this little bourne of time ;  
A world of pure delight, without alloy,  
One constant scene of happiness and joy,  
When love presides and flowers perennial spring  
When robed in white bright saints and angels sing,  
Charm'd with the view he gladly yields his breath,  
And bows his bosom to the shafts of death.

CONSTANTIUS.



*"I am the Good Shepherd, and know my Sheep."*

Great God! display thy guardian care,  
Our sorrow and our fears remove,  
And bid us to the fold repair,  
Constrained by everlasting love.

In thee for safety we confide;  
Be thou our Shield and thou our Sun,  
Our kind Protector, and our Guide.  
From midnight damps and burning noon.

Though savage wolves our way infest,  
And prowling lions seek their prey;  
Thy lambkins on thy bosom rest,  
Secure from danger and dismay.

O lead us to some rural dale,  
Some flow'ry mead, or verdant plain;  
On food ambrosial to regale,  
Where peace and love for ever reign:

Where gentle rills meander round,  
And breathes perfume the eglantine;  
Where fruitful trees of life abound,—  
There let thy weary flock recline.

Bought with thy blood, we all are thine;  
Conduct us to thy happy rest;  
And, lest the feeble lambs decline,  
Kind Shepherd, bear them off thy breast.

O lead us to thy fold above,  
The summit of our fond desires,  
To see thy face, and sing thy love,  
When nature dies and time expires.